2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

and dots hanging down from the nape of the neck. A similar but shorter headdress may be worn in daily life. 301

Hair is groomed with a composite comb. It is cut with a shell, either all around the head at the level of the ear lobe, or only across the forehead, the back and sides being allowed to fall loose. Body painting consists mainly of urucú smeared uniformly, but some groups roughly trace black dots and stripes with genipa juice on the chest and legs. Face and body hair is generally pulled out, especially by women; men often have a sparse moustache and beard. 302 [386]

TRANSPORTATION

Canoes are unknown. Small waterways are crossed on a fallen tree; large ones by swimming, sometimes with the help of large floating bundles of buriti palm stems. Babies straddle their mother's hip supported by a large sling of bark or woven cotton. 481 501 354

MANUFACTURES

Spinning.—Women spin cotton with a crude drop spindle made of grass stalk. The whorl is a wild fruit, a potsherd, or a conical piece of sun-dried clay. Cotton thread is rolled in a ball and, like everything else in a *Nambicuara* household, wrapped in leaves. Women and men twist tucum and buriti fibers on their thighs to make string. 283

Weaving.—Weaving is limited to cotton bands and belts which men make on small, rough looms of the "*Aramaté*" type (pl. 37, *center, right*). 286

Basketry.—Men make long, open-mouthed, cylindrical baskets using bamboo strips and a hexagonal, open weave. Fire fans are plaited of palm leaves. The *Northern Nambicuara* used palm leaves to weave low square baskets for storing the manioc and maize flour. 285

Pottery.—Pottery is unknown among the *Eastern Nambicuara*. In other groups, women make coarse pots of varying sizes. They mix the clay with ashes, fire the pot in the open, and wash it while it is still hot in an infusion of rosewood bark. 323 [314]

Implements.—Stone ax heads were formerly fixed with wax and strings in the loop of a bent handle. Knives and drills are made of a crude flint chip or piece of iron fastened with wax and thread at the end of a piece of wood or between two pieces of wood, which form the handle. Women hollow small cylindrical mortars in tree trunks by means of fire. Fire is made with a fire drill, crude rubber serving as tinder. The Indians burn almecega (*Tetragastris balsamifera*) resin for light. Knives are thin, sharp-edged pieces of wood. 412 [372] [373]

Weapons.—The *Nambicuara* bow is about 5 to 7 feet (2 m.) long, the section being flat, semicircular, or concave according to the group. The grip is wrapped with cotton. The arrow is released between the thumb and the first finger, the three other fingers being placed on the 411

4: Oberg E-5 (1949)1953
SP17 Nambicuara SP17

subsistence activities. For instance, they say that they eat the blossoms of certain plants and a great number of grubs, larvae, and insects. A favorite dish is to crush in a mortar manioc cakes with boiled beans, broiled meat, ants, palm nuts, monkey and bird bones.

As an example of the variety of uses to which the Nambicuara can put a plant we can take the buriti palm: (1) They eat the pulp surrounding the scaly covered nut. (2) They use the fiber from the new growth to make twine. (3) They use the tough, flexible cortex of the frond stalk for making baskets. (4) They fell the buriti so that a certain variety of grub can collect and multiply in the starchy pith in the heart of the tree. The grubs or larvae they then eat uncooked. (5) The dried frond stalks are tied into bundles and used as floats for crossing rivers. In addition, the buriti palm has male associations, for only men can prepare its products. When a male child dies a piece of buriti fiber is left over his grave.

The Nambicuara make fire by the drill method. They cut two round pieces of dry stick about 18 inches in length and three-quarters of an inch in diameter from some bush that has a soft pithy center. The lower stick is split and into the flat side shallow notches are cut to hold the drill in place. The drilling stick is then inserted into the notch while the lower stick is held in place by the toes of the man as he squats over it. He then begins to twirl the stick between his palms, pressing downward. As his hands reach the bottom, he quickly brings them to the top and continues drilling until the pith in the lower stick becomes into small smouldering balls. These he places into a handful of dry buriti fiber and begins to blow on them until the fiber ignites. About 2 minutes is all that is required to make a fire by this method.

MANUFACTURING

The material equipment of the Eastern Nambicuara is extremely simple. Many items, such as the conical trap for catching fish, the floats for crossing rivers, the loom for weaving arm bands, and the mortar and pestle for crushing food products are made for the occasion and are discarded when the task is completed or when the people move. The small gourd and the few gourd vessels, small baskets, and twine, the women carried

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[p. 136 (I)]

5:Roquette-Pinto E-4 (no date)1913SP17 Nambicuara SP17

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e os lobulos das orelhas. Através dos orificios feitos no nariz passam pequenos pedaços de madeira—*enfeites*; dos lobulos das orelhas fazem pender brincos feitos de pequenas conchas do oleo. Usam braceletes, pulseiras e pernoiras tecidos com fundas; e ao redor do pescoço, um colar de contas de Miuellia (*Oncomyzus bicolor*, *Mart.*). Vivem de caça; mas tambem plantam milho, cará (*Dioscorea*), batata (*convolvulus*), mandioca e feijão. Fazem uma farinha muito semelhante ao tapioca brasileira.

Os indios que iam ao posto dormiam sobre o chão. Este fato tem uma grande importancia, que será acentuada ainda mais, si os linguistas puderem aproximar os idiomas dos lobados pelas tribus do grupo Gê. Certamente é preciso maior indagação para que se possa concluir alguma coisa; mas devemos ainda notar que não foram encontradas redes de dormir nas cabanas dos Nhambiquára, onde, em diferentes ensaios, foi possivel examinar todo o mobiliario desses habitações. E si foram confirmados os epitetos de R. Schuller sobre a natureza do grupo

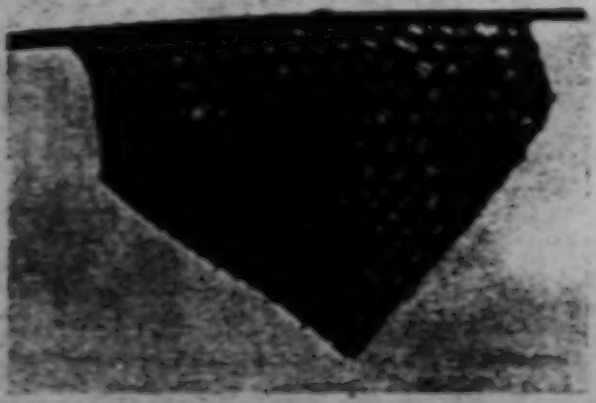

FIG. 1.—ADULTO DA TRIBU DO SERÍNA.

[Beckha, Jeaf Sire-fim]

[285
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524]

linguistico Gê, passarão os Nhambiquára a fazer parte da familia Arauk, onde já se encontram os seus vizinhos Paressi.

Na colegão etnografica recebida pelo Museu, enviada pelo Coronel Rondon, acham-se varios exemplares ellucidativos encontrados nas tribus, bijóus e de uma cerimonia de mascaras muito semelhante ao "Khéhlé" dos Paressi. Existem tambem na colegão algumas amostras de leves bijóus. Fiamma negra que emolam o fundo a temperatura muito baixa, adquirindo intenso brilho, e dos pendentes claro redondo; parece que é uma mistura de resina do Cumaru (*Syphonia globulifera*), e oleo. O principal emprego desta massa é a fixação dos enfeites que ligam a ponta á haste das flechas.

Os artefactos dos Nhambiquára têm um certo valor. Para a confecção dos alargadores usam os lobulos do lombo (Fig. 1), sendo os foliculos tratados em grupos de 4, dois

273 the usual process: they masticate manioc or maize and allow the mush to ferment in large pots. One drink thus extracted from the wild pineapple was held in high regard by the personnel of the Telegraph Line.

[263] They are especially fond of monkey meat--a last vestige, 266 perhaps, of their former cannibalistic tastes.

I do not think that cannibalism still exists among them. But I believe that it has not been long since the habit was lost.

It is true, nevertheless, that they often accuse one another of this practice; they make such accusations in a perfectly clear manner, by means of unequivocal signs.

● 372 [233] They make fire by rubbing together two rods similar to those found elsewhere in Brazil.

This procedure takes much longer than might be expected.

The Indian begins by placing a dry leaf upon the ground; upon it he rests the "stationary fire stick," which he supports with his foot and knee.

[Fig. 28]

Holding the "movable fire stick" between the palms of his hands, he imparts to it the necessary rotary motion, bearing down with it at the same time against the other stick. This motion forces the hands downward along the rod; [when he gets to the bottom], the Indian starts again from the top. Now and then he stops briefly to lick his palm, which smarts from the friction. After a while, when sweat is already beading his forehead, a spark strikes up among the tinder which has been deposited on the leaf.

This process differs from the classical technique only by the presence of the protective leaf.

Because this procedure is laborious, the Indians carry it out with reluctance. Desirous of obtaining a film which would document all their routine activities, I had great difficulty in persuading an Indian to make fire. This is the reason why, of all gifts, matches are among those valued most highly; to make fire after their fashion on a rainy day or in humid weather is a hard and laborious task.

[262 [267 [195] The Tagnani and Tawize also eat a certain kind of mushroom (Polyporus sp.) which the others disregard.

7:Roquette-Pinto--29A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

372

Fig. 28. Haitzũ--Firestick of the Serra do Norte Indians.

372 They make fire with mastic resin sticks, the tips of which are wrapped in straw to protect them from the rain.

[Fig. 63]

241 415 Their plots are worked with pointed sticks. The seeds of urucu, gourd plants (Lagenaria) and cotton are kept in leaf containers.

279 829 Medicinal fruit (Solanum mammosum) is also saved, as well as roots, leaves, etc.

[Fig. 31]

386 The collection contains two samples of dyes: a paste of urucu and fat, sweetly scented, which the women use to paint their body after the bath (hudulukaidi); and a variety of red ocher. [279]

248 Cotton (1) is represented by seeds (rim de boi variety) in leaf

[171]

1. According to the studies of Fa. Schmidt and Nordenskjöld (concerning hammocks), cotton reached Brazil from the Andes and was cultivated mostly by the Tupian Indians in the midst of the Amazon jungle. It is used less extensively among the Arawakan Indians. This distribution, due in part to the needs of the plant, explains its presence among the Nambicuara, who are located at the extreme west of the plateau. (R. L.)

[203 256] containers; cotton thread (kondzú) from a spindle (gdaretatú); skeins [855] of spun cotton; cotton fabric (sareguêzê--strap used to carry children). [283] The spindle is made of a palm splinter imbedded in a round potsherd.

[Fig. 64]

415 924 Kazeçú are fruits of the Lagenaria genus used as containers and storage vessels. Some hold crudely chopped tobacco and are stoppled with a corn cob, a method frequently used by the frontiersmen.

[See fig. ...(28) p. 30B.]